

THE
NOBLE STAND.

SECOND PART.

CONTAINING

- I. The First News-Paper Representation of the Proceedings at *Salter's Hall*, which blew up the Misunderstanding among the Dissenting Ministers of *London*, into an open Contention and War, and so is Chargeable with all the Mischief that has, or may follow: With the Conciliator's Censure of the Hand that drew it.
- II. The Second News-Paper Representation, to detect the Abuse endeavour'd to be put upon the World by the First.
- III. The Angry Advertisement against the latter Representation.
- IV. The Methods us'd to procure the said Advertisement to be Published in the *Flying Post*: With an Answer to its Contents.
- V. Another Advertisement more Angry against the Author of the *Noble Stand*.
- VI. A Reply in several Remarks.

By DANIEL WILCOX.

With the Judgement of Dr. *Stillington*, late Bishop of *Worcester*, of the Unreasonableness of that Pretence, viz. *That whatever is not read in Scripture is not to be held an Article of Faith*.

L O N D O N :

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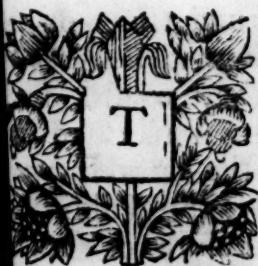


THE
NOBLE STAND.

SECOND PART.

In a LETTER to a FRIEND.

S I R,



THE Misunderstanding among the Ministers of *London*, that was but as a Spark, when I Wrote to you last, is now blown up into a Flame. An open War is begun, occasioned by the *White-Hall Evening Post* of *March 14.* The Representation there Published to the World by *one Side*, could not but be Highly disapproved by the *other*; to which therefore they thought it their Duty not to be Silent, but Publickly to Appear in their own Vindication; that seeing there must be Appeals to the World, both Sides might be heard Speaking for themselves, in

Matters of the Tenderest and the Highest Nature. 'Tis only guess'd who is the *Author* of the Account given in the *White-Hall Evening Post*; but be who he will, as he has thereby prov'd a Leading *Incendiary*, the *Conciliatory* † *Letter* could not Speak of him in softer Language: "Rash and
 "unhappy Hand, (say I) that brake the Band
 "of Peace which held the Ministers of *London*
 "together. *Rather than I would have Sown such*
 "*Discord among such Brethren, I would have said,*
 "Let my Tongue cleave to the Roof of my Mouth,
 "and let my Right Hand forget its Cunning:
 "Considering the *Wo denounced against that Man*
 "by whom Offences come."

The Author of the said Letter adds a little after,
 "Tis fit indeed that our Confusion should cover us,
 "but not that we should Appeal to the World, one
 "against another:" Let those that led the Way,
 and made it necessary, for ever bear the blame. He says, *He is glad to find Scandalous Pamphlets disown'd, and News-Paper Representations Condemn'd.* Had the Subscribing Ministers found this, of the Letter to Dr. Gale, and the *White-Hall Evening Post*, that began the Attack, they would have been equally Glad to have been Vindicated by their *Non-Subscribing Brethren*, the shortest way. This might easily have been done, by Publishing to the World their Dislike and Censure of both; but what Inclination have they shown to any such thing? Several indeed denied for themselves, that they had any Hand in the Letter to Dr. Gale, as he must be far gone indeed into *Arianism*, and worse,

worse, who could own such a Pamphlet without Blushing. But when Mr. Bradbury, who in the vilest manner is abus'd in it, desired that if they Resented that Abuse, they would signify as much in some Publick way; he could have no other than this unchristian Return, with a suitable Air; *what † would you have us run through all the Dirty Canals of the City, to make you clean?* And as for the Representation in the *White-Hall Evening Post*, to which the Publick Contention is to be Trac'd; instead of being Condemn'd by the Non-Subscribers, how often have they been heard to Plead for it.

Thus then it runs, according to the Hearts desire of the most Erroneous in the World, who do not deny the Letter of Scripture.

White-Hall Evening Post.

March 14. 1719.

“ We hear that the *Dissenting Ministers* in, and
 “ about *London*, after several Meetings at *Salter's-*
 “ *Hall*, did on the 10th. Instant, come to the Re-
 “ solution, *That as the Scriptures are the only and*
 “ *perfect Rule of Faith and Practice, so they should*
 “ *be the only Standard of Truth and Orthodoxy.*
 “ They have also asserted the usefulness of Hu-
 “ man Compositions, such as Catechisins, Confessi-
 “ ons, and other Summaries of the *Christian Re-*
 “ *ligion*, for Instruction and Edification; but not
 “ for

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† An Answer of the same Nature without Door, as *Hissing* him was within, and then gravely moving that there might be no occasion for *Hissing*.

“ for Authority, as Tests of Truth, or Warrants
 “ for Condemnation of our Brethren; which are
 “ to be taken only from the Holy Scripture.

“ They did at the same Time finish some *Pac-*
 “ *cifick Advices*, tending to promote Truth and
 “ Peace among all Protestants. They disclaim’d
 “ the *Arian Doctrine*, and declar’d for the Doctrine
 “ of the *Ever Blessed Trinity*, as delivered in the
 “ Holy Scripture.

“ We Congratulate these Gentlemen upon the
 “ Honour of declaring in a Body, against Known
 “ Error, and at the same Time, of making so
 “ Noble a Stand against the Root and Cause of all
 “ Error and Quarrels; *viz.* The going off from
 “ the Authority and Declaration of Scripture,
 “ the true *Form of sound Words*, which we are to
 “ *bold fast*; and substituting into their Room,
 “ and Imposing Humane Compositions, as the
 “ Test of Truth and Orthodoxy. And that ac-
 “ cording to the true *Protestant Principle*, they
 “ declare themselves *built upon the Foundation*
 “ *of the Apostles and the Prophets*, and not upon
 “ the Foundation of Councils, Synods, and Assem-
 “ blies of Fallible Men.

“ We are very well inform’d that the Diffe-
 “ rences in their debating about this Declaration,
 “ which have been so much talk’d of, were only
 “ about the Time and order, wherein the Decla-
 “ ration against *Arian Doctrines* should be made,
 “ and in what Words, Scriptural or Human, and
 “ not about the Doctrines themselves, as some
 “ have falsly Reported: And that it has been car-
 “ ried for stating Doctrines only to be known
 “ by

“ by Revelation, in the *Words* of Revelation only,
 “ when designed to be a Standard and Test.

“ This is well known to be the Sentiment of
 “ the Generality of them, and has been so for
 “ many Years, and is ready to be Defended by
 “ them, as occasion requires.

This was the Representation sent into the World on the side of the *Non-Subscribing* Ministers, and this by two *News-Papers*, that it might spread as fast and as far as possible.

’Tis obvious what wrong Impressions such a Representation was Calculated to make, which made it necessary for a farther Account to be likewise *Published* in behalf of the *Subscribing* Ministers, the better to inable Persons without Doors, to form a Right Judgment of them, and their Proceedings, which was done as follows.

The Second Representation Publish’d in a News Paper, to detect the Abuse endeavour’d to be put upon the World by the First, and take off the Wrong Impressions it tended to make.

*Flying Post. Saturday,
 March 21. 1718-19.*

“ We are well assured that what follows ought
 “ to be join’d to the Account that was inserted in
 “ the *White-Hall Evening Post* of Saturday last, in
 order

“ order to disabuse the World as to what is there
 “ imputed to the Dissenting *Ministers* as a *Body*.

“ On *Tuesday, March 3.* a considerable Number
 “ of Ministers met at *Salter's-Hall*, according to
 “ Adjournment, to consider of a Paper of Advices,
 “ (First offer'd by certain Gentlemen) to be sent
 “ by the Ministers of Churches, in, and about
 “ *London*, as their Advices to the People of *Exe-*
 “ *ter*, how to carry it with Reference to their Mi-
 “ nisters, whom they suspected of unsoundness in
 “ the Doctrine of the Trinity.

“ This Meeting was open'd with loud Com-
 “ plaints of some present, that they were under
 “ a Charge or Suspicion without Door, as *Anti-*
 “ *Trinitarians*, because in the last Meeting, they
 “ had been against a Declaration of *Faith* in the
 “ *Trinity*, to be inserted among the Advices to be
 “ sent to *Exeter*: Urging that to infer that they
 “ were against the *Doctrine* of the *Trinity* it self,
 “ because they had Voted against inserting a De-
 “ claration of it; was such a Reproach upon
 “ them, as they were not willing a Moment to
 “ lye under.

“ Twas then offer'd, that if they thought it
 “ so great a Reproach to be suspected as they com-
 “ plained, and were sensible of the wrong Step
 “ they had taken in opposing the Declaration de-
 “ sired; they might retrieve it, by making and
 “ Subscribing an *Immediate* Declaration of their
 “ Belief of the *Holy Trinity*, Antecedent to their
 “ proceeding to any thing else.

“ This

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 Faith
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“ This appeared the more necessary, because
 “ the Disciples of Dr *Clarke* made their Boasts,
 “ that the most considerable of the Dissenting
 “ Ministers were in the same Sentiments with
 “ them; and that they were gaining Ground every
 “ Day: High-Church Sermons and Pamphlets
 “ boldly upbraided the Dissenters without Distinction
 “ as *Anti-Trinitarians*, in order to Prejudice
 “ the People and Government against them:
 “ And they were inform’d upon the Spot, by
 “ Good † Evidence, that one of the Judges
 “ in the *Western Circuit*, had taken Notice
 “ in his Charges to the Grand Juries, of what
 “ was Reported of the Dissenters, as gone off
 “ from the *Doctrine* of the *Trinity*, as a matter
 “ belonging to their Inquiry.

“ Any Body will hence see, that ’twas of a
 “ Thousand Times greater Importance, for the
 “ Ministers of *London* to endeavour to satisfy
 “ the World of their own Soundness in an *Article*
 “ of *Faith*, the Doctrine of the *Trinity*, than under
 “ pretence of the *Order* of the Day (which
 “ they that made might easily, and in this Case
 “ with the highest Grace set aside) under so Poor
 “ a Pretence, to go upon the Consideration of
 “ Advices to *Exeter*, which it could not be pre-
 B tended

† The Reverend Mr. *John Sharpe*, a Worthy Minister of
Frome in *Somersetshire*, who Named the Places where this was
 done: Adding, that the Eyes of all in the *West* were upon the
 Ministers of *London*, to see what they would do in this Juncture;
 that he waited with Concern for the Result of their Debates;
 and if they broke up without coming to a Declaration of their
 Faith in the *Trinity*, it would be the greatest Blow imaginable to
 the Dissenting Interest in the *West* Country.

“ tended that the Churches there had desired, and
 “ which ’tis certain they would not † regard, un-
 “ less they that joined in the Advices given, joined
 “ also in an open and satisfactory Declaration of
 “ their Faith in the Trinity, for which they were
 “ contending.

“ Much Time was spent in Speeches against a
 “ present Declaration, of no Significancy, but to
 “ shew that those who made them had no mind to
 “ it at * all.

“ To bring the Debate to an Issue, ’twas mov’d,
 “ as many as *pleas’d* should Declare their Belief
 “ of the Doctrine of the *Trinity*, in the Words of
 “ the *First Article* of the Church of *England*: And
 “ the *Fifth* and *Sixth Answers* in the *Assemblies*
 “ *Catechism*, which are as follows.

“ The

† This has been since confirm’d by a Letter from the Gentle-
 men at *Exon*, in Answer to the Advices sent by the Subscribing
 Ministers, “ *The Violence and Artifice, wherewith the Attempts*
 “ *against the ever Blessed Trinity were carried on, and the strange*
 “ *Progress it had of late made, especially among the Youth here,*
 “ *necessitated us to proceed with that Expedition, (viz. in with-*
 “ *drawing from Two of their Ministers) to prevent many ill*
 “ *Consequences that we were in fear of. Nor could we think it*
 “ *reasonable that such as declined to declare their own Faith, could*
 “ *be supposed Competent Advisers for us. Vid True Relation*
 of some Proceedings at *Salter’s-Hall*, by those Ministers who
 Sign’d the *First Article* of the Church of *England*, &c. Page
 22.

* This they have since been at great Pains to prove, by their
 Reasons against Subscribing a Declaration of Faith in the Scrip-
 ture Doctrine of the Trinity, as express’d in the *First Article* of
 the Church of *England*, and the Answers to the *Fifth* and *Sixth*
 Questions in the *Assemblies Catechism*. Reasons truly wonderful
 and yet Thirteen to the Dozen, which may in due Time be de-
 cently expos’d.

“ The First Article of the Church
“ of *England*, of Faith in the Holy
“ *Trinity*.

“ There is but one Living and True God, from
“ Everlasting, without Body, Parts, or Passions;
“ of Infinite Power, Wisdom and Goodness; the
“ Maker and Preserver of all Things, both Visible
“ and Invisible; and in Unity of this Godhead,
“ there be Three Persons of one Substance,
“ Power and Eternity; the Father, the Son, and
“ the Holy Ghost.

“ The *Fifth* and *Sixth* Answers in the
“ *Assembly's Catechism*.

“ There is but one only, the Living and True
“ God. There are three Persons in the *Godhead*;
“ the *Father*, the *Son*, and the *Holy Ghost*: And
“ these three are One *God*, the same in Substance,
“ Equal in Power and Glory.

“ These which we hope without offence may be
“ call'd *Forms* of *Sound Words*, were propos'd.

“ 1st. To prevent all Objections that might be made
“ against any * Private or New Composition.

B 2

“ 2. Because

* How glad would some have been of such an Handle of Re-
proach against the Subscribing Ministers, as *Creed-Makers* or for
Creed-Making, when the Senseless Cry is industriously propagated
without the least Ground or Colour to support or cover it.

“ 2. Because the *First Article* of the Church of
 “ *England of Faith in the Holy Trinity*, is one of
 “ those which all *Ministers* among the *Dissenters*,
 “ are oblig’d to *Subscribe* by the *Act of Toleration*,
 “ without which they are not allow’d the *Benefit*
 “ of that *Act* : And they who had *Subscrib’d* it as
 “ an *Article of Truth*, and continu’d of the same
 “ Mind, could not be thought averse upon a just
 “ Occasion to do it again ; and what could speak an
 “ Occasion more just and Urgent, than the Purposes
 “ which such a Subscription was the most effectual
 “ if not the only method to serve, viz. to Stop
 “ the Mouths of Enemies ; quiet the Minds of
 “ Friends ; and roll of the Reproach Complain’d
 “ of as not to be Suffer’d.

3. The Answers in the *Assemblies Catechism*, re-
 lating to the Trinity the Dissenting Ministers are
 suppos’d to Teach the Children under their Charge,
 and therefore till the Contrary is signify’d may be
 also suppos’d to † believe themselves.

“ For

† Whether He believes it or not, who made a motion for a
New Catechism is left to himself ; The *old Form* will not easily ad-
 mit a *New Faith*. However, something besides an Itch of Novelty,
 must be suppos’d at the Bottom of an Inclination to *changes* what
 it is we must not ask, or not be told. But who could expect
 such a Reason as this could be given by an *Assembly of London*
Ministers against *Subscribing* the Words which they would be
 thought to believe and teach others, as expressive of the Doctrine
 reveal’d in Scripture, Namely, we did not think fit, to pay
 such a “ New and unwarrantable Regard to the *Catechism* of
 “ the *Assembly of Divines*.

Reader, ’twas not the *Catechism* of the *Assembly* in the Lump
 that was propos’d to be *Subscrib’d*, but these Important *Propo-*
sitions

“ For these Reasons, the forms above written
 “ and no other were offer’d: and the Body * of
 “ *London* Ministers to the Number of *Threescore*,
 “ Personally and distinctly Subscrib’d both the
 B 3 *Articles*

sions in it, namely, *there is one only, the Living and true God. There are Three Persons in the Godhead, the Father, the Son, and the Holy-Ghost, and these three are one God; the same in Substance, equal in Power and Glory.*

The Subscription desired was in these Words. “ We heartily Subscribe to that which is above express’d, as what we believe to be the *Doctrine* of the Blessed *Trinity*, Revealed in the *Holy Scriptures.*” The great Occasion of the Subscription is to bear our Testimony, against the Growing Error of the Present Day, which Introduces a New *Doctrine* of the Sacred *Trinity*, and distinguish our selves from those that are gone into it. They will call the Son, God; and some of them, the *Holy Ghost, God*: Preach for the true, and proper *Divinity* of the *One* and the *other*; that is, such a *Divinity* as they will call *true* and *proper*, without saying what it is; profess to believe in the *Son*, and believe in the *Holy-Ghost*, and highly to *Love* and *Honour* the *one* and the *other*, and make solemn *appeals* to God, and *Protestations* to Men of their *Sincerity* in all this. And what is all this for? what need of so much ado? why, only to avoid declaring that the *Doctrine* express’d in those Words of the *Catechism*, namely, that there are *Three Persons in the Godhead; the Father, the Son, and the Holy-Ghost*, and these *Three* are *One God, the same in Substance, equal in Power and Glory*: Is what they believe, to be the *Doctrine* of the *Blessed Trinity* revealed in the *Holy Scriptures*; and that for this *Goodly Reason*, because they did not think fit to pay such a *New and Unwarrantable Regard* to the *Catechism* of the *Assembly of Divines*.

Here then is the Point to which you are to hold them, and desire them to be plain. *Sirs*, is the *Doctrine* express’d in the
 Cate-

* That is the Majority of those who were then present: several more have since Subscrib’d, increasing the Number to 78.
 d. *True Relation*, &c. Page 6, 7, 9. 10.

“ *Article and Answers*, as expressive of the Scripture Doctrine of the Holy Trinity, which therefore they heartily believe, and gladly bore their Publick Testimony to.

“ These

Catechism concerning this important Point, what you believe to be the Doctrine of the Blessed Trinity revealed in the Holy Scriptures? or what you Believe, *not to be the Doctrine of the Blessed Trinity* revealed in the Holy Scripture? If you believe it *not to be* the Doctrine revealed in the *Holy Scriptures*, or are in doubt about it, you do well not to Subscribe it; but then let the true Reason be told, and say *honestly*, 'tis because you disbelieve, or are in doubt concerning it, without endeavouring by round-about ways, to amuse and deceive, that you may be thought to believe what you do not. If you *do believe* it to be the Doctrine revealed in the *Holy Scriptures*, where's the Unwarrantableness of the Regard paid to a *Doctrine* which you believe to be reveal'd in the *Holy Scripture*, to declare and subscribe that you believe it to be revealed in the *Holy Scriptures*

Besides, they made and Subscrib'd a Declaration of their own, or pretended to do so: ask 'em then, if they declared any thing or nothing? If nothing (which One frankly own'd) they are perhaps the *first Venerable Assembly*, and 'tis hop'd will be the *Last*, that made a *Declaration of Faith* with a great deal of *Parade* about *Place*, and *Time*, and *Order*; at length to *Declare nothing at all*. *Parturiunt Montes*, &c. so Teeming Mountains are brought to Bed of a Mouse. If they declar'd any thing, ask 'em what? whether their Belief of the same Doctrine, with that express'd in the *Answers* of the *Assembly's Catechism*, or not? If not; where's the Ground of all their Clamour of Uncharitableness at being suspected? if they Declare their Belief of the same Doctrine with that express'd in the *Answers* of the *Assemblies Catechism*, desire 'em for Goodness Sake, to tell you what leads them to think it fit and *Warrantable* to pay such a Regard to a *Declaration* of their own, that they can't but think to be utterly unfit and unwarrantable to be paid to the *Catechism* of the *Assembly* of Divines, and this when Both must be given out, at least for the present, to be exactly the same? If they endeavour to bring themselves off, by saying that their Declaration was Sign'd only by the *Moderator*: Tell 'em that it has not been

heard

“ These Sixty without pretending to impose
 “ upon any, invited their Brethren to join with
 “ them in the same Declaration and, Subscription,
 “ but could not have the satisfaction of obtaining
 “ it; instead, of this while the *Former* in the Gal-
 “ lery were Subscribing a Declaration of their
 “ *Belief* in the *Trinity*, the *Rest* below Stairs pro-
 “ ceeded by themselves to the Consideration of
 “ the Paper of Advices, as most agreeable to their
 “ † Inclination; and pass’d ’em as they pleas’d.
 “ Upon

hear’d that any of ’em enter’d their Dissent; and if notwith-
 standing they reckon themselves free; and at the same time pass
 themselves upon the People to have declared as much as any,
 Pleasing themselves with the thought of keeping under a Dis-
 guise and keeping up the abuse, and raising Prejudices in the
 unwary against those that give them warning. &c. ’Tis but ano-
 ther way of putting out Eyes, to multiply Reasons for such
 Dealings as these. But let them be heap’d up to what
 Number they please, they can never cover the Horrid Insinua-
 tion from the utmost Detestation of every Serious Christian;
 namely, that there is that inconsistency between the Doctrine ex-
 press’d in the *Assemblies Catechism* in the Article of the Blessed Tri-
 nity, and the Doctrine of that Article revealed in the Holy Scriptures,
 that it would be unwarrantable to Declare and Subscribe, that the
 Doctrine express’d in the *Assembly’s Catechism*, is the Doctrine of
 the Blessed Trinity reveal’d in the Holy Scriptures. If this do not
 give cause of Suspicion, that they that Speak thus, do not believe
 the Doctrine of the Trinity as express’d in the *Catechism*, to be
 Scripture Doctrine, I know not what can.

† This may well be said, when more Time by half is spent
 in wrangling against a present Declaration, than would have
 sufficed to make it, had they been equally inclined to Sign an
 Article of Faith, the Doctrine of the Trinity in Unity, at this Day
 Controverted; as *Officiously* to go upon Heads of Advice. And
 as those Advices were to be sent to *Exeter*, where ’twas well
 known the People were not satisfied with some of their Ministers
 soundness in the Doctrine of the Trinity; and where Two of
 them

“ † Upon which they that Subscrib'd had nothing
 “ left 'em to do, but as the *Body* or Majority of
 “ the

them have since refus'd to own, *The Son of God to be One God with the Father*, upon which the People have withdrawn from their Ministry; and the Reverend Mr. *Eveleigh* Minister at *Credition*, about Seven Miles from *Exeter*, now informs the World, in a Postscript to the Answer of the Citizens of *Exon*, to the Case of the Ejected Ministers there, that he had it from Mr. *Pierce's* own Mouth, that the Common Opinion about the *Trinity* was an Error: When this is the Case; how strange does it sound, that in a former *Assembly* of Ministers in *London*, February 24. 1718-19. In a Question, whether in the Advices to be sent to *Exeter*, (where the People were contending for the Doctrine of the *Trinity*, against their Ministers, who, as they complain, neglected to do their Duty, in defending the Truth against Fatal and Fundamental Errors which have Corrupted many in that City) whether in *Advices* to be sent to such a Place, upon such an Occasion their should be inserted a Declaration of Faith in the Blessed Trinity? How strange I say does it sound, that in an Assembly of 110 Dissenting Ministers in *London*, dividing upon such a Question as this, there should be 57 for the *Negative*. And more Strange, that not one of these 57 would be suspected in the least, not one; tho' Two of them are now pretty well known in the City, to be the very Men to whom Dr. *Clarke* himself directed a Country *Dissenting Minister*, for farther Instruction in his Scheme; you must believe because the Doctor thought them the most averse to his Notions of any other; 'twould be the most Notorious Breach of *Charity* to imagine that he sent the Country Minister to them for any other Reason, but to be fix'd in his Faith, in Opposition to what he had Published in his Book of the *Trinity*, for Scripture Doctrine. Charity thinketh no Evil without Ground: And it seems the Larger, still the more Commendable, having no such thing as Rules or Bounds, it must know or believe no Evil, let the Grounds or Evidence be what they will.

'Tis a farther Powerful Argument against suspicion, that there were Two Parties at *Exeter*, the One of which suppos'd to be gone off from the Doctrine of the *Trinity*, as it has been received in the Churches of Christ, by their refusing to defend and own it: The other contending for it: Now the Ministers of *London*, who refused to Subcribe a Declaration of their Faith in the *Trinity*;

“ the Ministers of *London* in this Days Meeting,
 “ in a Solemn Message from the Gallery, by Two
 “ of their Members, to * *protest* against the Pro-
 “ ceeding of the Rest in their Absence, and so,
 “ the Moderator being warn'd to leave the Chair,
 “ they Adjourn'd to *March* the 9th. and left the
 “ Place.

C

“ They

to be sent with their Advices to *Exeter*, refused to do it for this
 Weighty *Thirteenth Part* of a Reason, which some will have to
 be the Sum of the whole, (in their own Words, *Authentick Ac-*
count, Page 23.) “ Tho’ they might be regarded by one *Party*,
 “ (Namely, such as were for the received Doctrine of the *Trini-*
 “ *ty in Unity*) because they would interpret what we did, so as
 “ to Justify their own Conduct; yet they could be taken by the
 “ other Side, (Namely, they who would neither defend nor
 “ own it) in no other Sense, but making our selves a *Party a-*
 “ *gainst them*, which we thought would no way suit with Ad-
 “ vices intended” so and so: And seeing they would not be
 thought a *Party against* those who will not defend or own the
 received Doctrine of the *Trinity*; what clearer Evidence can be
 desired, in Bar to all uncharitable Surmises, that they are in any
 the least Degree for them.

† What should hinder them, when they enter’d upon them by
 themselves, while the Ministers in the Gallery were Subscribing;
 went through *Three* of them the same Evening *March 3*. And the
 Rest at their next separate Meeting, *March 10. 1718-19.* which
 they think it for their Purpose to tell the World was upon a
General Summons sent to the whole Body: And the Subscribing Mi-
 nisters think it necessary it should be known, that they agreed
 not to meet ’em, or be concern’d in their *Advices*; but agreed to
 draw up *Advices* of their own to be sent to *Exeter*, which are
 since Publish’d with a Letter of *Thanks* in return from thence.

* The Letter to Dr. Gale page 36, 37 calls this an *Absurdity*
 and *Self-Contradiction*, for the *Majority* to *protest* against the *Min-*
ority, adding that it *was never before known, that the greater Num-*
ber quitted the Place of Business for the lesser, and had occasion to
protest against their Proceeding. But when he has ray’d against
 it to the utmost of his *Talent*, ’twill nevertheless be Fact, that
 the Subscribing Ministers *March 3.* were the *Majority*; that they
 Protested

“ They that refus’d to Subscribe the foresaid
 “ *Article* and *Answers* concerning the *Trinity* staid
 “ behind, to the Number of † *Fifty*, of which as
 “ far as I can learn, * near one Third could not
 “ be reckon’d Stated *Ministers* in, or near *London*,
 “ that is, in the *Parishes* within the *Bills of Mor-*
 “ *tality*: And how many above Half of the *Fifty*
 “ were *Pastors* in City or Country? Besides
 “ *London Ministers*, ’tis certain there were
 “ several from far, out of several Coun-
 “ ties, and whether they were *Collected* to
 “ serve the Purposes of any that might send for
 “ ’em? or whether they set out pretty much at a
 “ Time from their respective Abodes, and met to-
 “ gether at *Salter’s-Hall* by chance, they knew
 “ not before Hand why or wherefore, as Demon-
 stration

Protested, against the Proceeding of the Rest; and when they
 left the Place, left the *Minor Part* behind. To this there are
 Witnesses enough; and if it was never known before, it will
 then only follow that this was the *First Time*, and so let him
 make the Best and worst of it he can.

† Besides these there are several others that have Subscrib’d
 their Heads of advice to which we find 73 Names. Vid. *Their*
Authentick Account, p. 11, 12. Whereas their Declaration of
 Faith, Loose as it is, is Subscrib’d only by the Moderator. For
 what Reason every one is left to judge for himself provided he
 take care to judge Charitably.

* Near one Third of Fifty is near 17, in which I am not Sen-
 sible that I am out in my Calculation. If I am, I shall be glad
 to be better inform’d, which may be done by marking particular-
 ly who are *Stated Ministers* in or near the City, and who not.
 The Author of the Letter to Dr. *Gale* leaves out the Words, *in*
or near London, and feigns me to say, *not above Two Thirds* of the
Fifty Non-Subscribers, were Stated Ministers, and then calls it an
Impudent Calumny,; which as every one Sees, he had the Impu-
 dence to make, I am no farther concern’d but to bid him Wel-
 come to call it what he please.

"stration is wanting, must be left to every one to
 "determine for himself, according as he sees the
 "Greatest Probability. Be this as it will, what
 "is represented with so assuming an Air, in the
 "White-Hall Evening Post before mentioned, as
 "resolved, and asserted, and finished, and carry-
 "ed, &c. is after all to be understood only as
 "what was done by the *Non-Subscribers* by them-
 "selves : † Begun in the Evening of *March 3.*
 "after the Separation ; and finish'd *March 10.*
 "in a Separate Meeting. The Honour of what
 "was so worthily done, in Pursuit of the *Noble*
 "Stand, is entirely their own. The *Subscribing*
 "Ministers were not in their Secret ; unto their
 "Separate *Assembly* form'd upon the Foot of go-
 "ing upon *Heads of Advice* as of greater impor-
 "tance than Signing an *Article of Faith*, their Ho-
 "nour was not *United*.

This Representation took up half the *News-Pa-
 per* : Upon which these Words were added. " In
 "this Light, we have several Remarks to make
 "on the *account mention'd*, which for want of
 "Room must be refer'd to the next.

The next Paper, to the Surprise of those
 who knew not the Reason, was Dumb to the mat-
 ter.

The next following, instead of the *Remarks*,
 brings forth.

C 2

III.

† These Lines are added, that the Distinction may be obvious
 of Times and Persons, which in the Letter to Dr. Gale are
 throughout blended, whether Ignorantly or with Design the An-
 thor best knows.

III. An Angry *Advertisement* against the Latter Representation, in the Form that follows.

Flying-Post, Thursday,
March 26. 1718-19.

“ Whereas in the *Flying-Post*, of *Saturday March*
“ 21, there was published some Account of the
“ Proceedings of the *Dissenting Ministers at Salters-*
“ *Hall March 3.* Several who were then present
“ having complain’d of several Misrepresentati-
“ ons of *Fact*, and Insinuations in that Account,
“ Injurious to many concern’d; and that they are
“ ready to make good this charge against it, if
“ maintain’d : This is agreeable to that *Justice* and
“ *Impartiality* which this Paper will always main-
“ tain, to signify their Complaint to the World;
“ and to assure that the farther Remarks promi-
“ sed to be made, shall not be Published in this
“ Paper.

Thus far we are come; what next?

IV. The Methods used to procure the said *Advertisement*, to be Published in the *Flying-Post*, with an Answer to its Contents.

The Representation in the *Flying Post* on the side of the Subscribing Ministers came out of a *Satur-*
day.

day. The same Day a Letter from one who knows his own Name, is sent to the *Author* of the *Flying Post*, letting him know that, for that Days Paper, he was upon his Good Behaviour: That if he ventur'd to Publish what was farther promised, he must in good Earnest think of being deserted by *Old Friends*, and generously left to look after *New*. In short, the Terms are so big with *Wo*, that the Letter being delivered in the Mans absence, and open'd and read to his innocent Family, put 'em into *Fright* enough, as if going to be undone.

This Storm a little hush'd: The *Lord's-Day* Morning, the better Day the better Deed! Another *Patron* of the *Noble Stand* sent for the *Author* of the *Flying Post*, and tho' no *Clergy-Gentleman*, yet having the *Faculty*, without affecting the *Honour*, of a *Gentleman who can Speak by the Hour*, instead of going to Church, condescended to entertain his *Private Audience* upon the Subject of the *Flying Post* the Day before. The *Doctrinal* Part of his Discourse was extreamly fine, and full of *Learning*, but such as tended to *Practice*. The Uses were several, *viz.* Of *Inference*, in which he pointed out to Abhorrence the *Great Evil of Creed-making*, Human Forms, and the Fancy of counting and calling any of 'em *Sound*, or holding them *Fast* if we do; Narrow Schemes, Imposition, &c. After *Creed-making*, he just mention'd *Canon-making*, as what he would Speak to, when any should appear vain enough to be chargeable with the *Humour*: At present 'twas thought unnecessary. He farther from what he had said, infer'd the *Great Excellence* of Mutual Forbearance, Liberty, *Charity*, at the mention of which he brighten'd yet more in

Looks and Expression, and pour'd out his Conceptions in that Flow of Inimitable Eloquence, that, for once, he was insensibly Charm'd into an Admiration of himself, and so near an Extasy, as to make a Pause for a Moment, and let the *Flying Post* drop out of his Hand. Upon this recovering, he with wonderful Command of Affection went into a Use of Lamentation, that *Charity*, Dear *Charity*! should in so great a Degree be fled from the Earth. *Charity*! a Word of so Charming a Sound, so little understood, so much abus'd! Inward Grief, or something else, here beautifully shewed it self in dropping a Tear.

This gave Occasion Naturally to *Slide* into a use of *Reprehension*, in which turning off from *himself* to his other *Hearer*; he with becoming Tenderness, endeavour'd to make him Sensible of his Offence in what he had Published in the *Flying-Post*. That being in Favour of the *Subscribing Ministers*, it must needs be wrong; because 'twas well known he was on the Side of the *Noble Stand*, in which without Pretending to *Infallibility*, he had abundant *Certainty* that he was in the *Right*, and expected that those that knew *him* and his *Communication*, should think so too, and give into his Measures with becoming *Readiness*. The Conviction being so clear; he proceeded to *Exhortation*, that nothing more of the Like Nature be sent abroad in the Paper under Consideration. He had the Goodness to take Notice of an *Objection*, or *Two*: As that an Account was Published, first in the *White-Hall Evening Post*, on the side of the *Refusers to Subscribe*; which gave the Occasion, &c. The *Fact* was not deny'd; but he signified that 'twas without his *Knowledge*, and if I remem-
ber

ber right, what he had hear'd Spoken against, and would not be thought to approve. The next was an *Advertisement of a Pamphlet, coming out by way of Letter to Dr. Gale, of the same side with the White-Hall Evening Post* : As to which the World ought to be told, that our *Speaker* express'd his desire that it might be Suppress'd, and actually sent to the *Publisher* about it : But, however it happen'd, notwithstanding his *Authority*, the Book comes out in about a Day or Two after. Upon the whole, he added some *Motives and Directions* proper to the Author of the *Flying-Post*, as to his Conduct for the Future. More he could have said : But--- casting an Eye upon his Watch, and Observing with *Surprise* how the Time so well imploy'd had insensibly Prevented him, He dismiss'd his Hearer with many Good wishes Home.

This might be thought Enough for a Week : But the Author of the *Flying-Post*, having so grievously offended in Publishing on the side of such *Teazing Things*, as *Forms of Sound Words*, must not so be suffer'd to rest.

The main Design of the Representation in his Paper is Plain: viz. To lay open an *Abuse* endeavour'd to be put upon the World, by the Relation given in the *White-Hall Evening Post*, of March 14. The abuse was to lead People into an Apprehension as if what was done by the *Non-Subscribers* by themselves, had been done or Consented to, by the *London Ministers* without Distinction : Whereas the Matter is quite otherwise.

Some of the *Non-Subscribers* were not able to conceal their Uneasiness at having the Disguise taken

ken off, and therefore in return set themselves to take off from the Credit of the Account. Some said there were *Ten Lies* in it, and every one supposed as big as the great Turnip King James I. gave his *Country-men*. These shew'd their willingness once at least to Speak plain. Others were less positive as to the Number, and thought it would be more for their Purpose of defaming the *who'e*, to draw up an *Advertisement*, like their Declaration of *Faith*, in *General Terms*, being loth to come to the less agreeable Work of Distinct Explications.

The Advertisement is drawn up in a *Hot Fit*, and the Composers in *Hast* and *upon the Spur*, † hurry away with it to the Author of the *Flying Post*. The said Author of that Paper, as it happen'd, had the *Monday-Night* after the Publishing so provoking a Representation, been himself present when the Representation in this Paper was carefully read and considered Paragraph by Paragraph, by a considerable Number of Ministers met together. He heard them freely and openly *Attest*, that they could not with all their Eyes and Recollection, find any thing in it that could justly be said to be a *Misrepresentation*. Nay he was Witness to their declaring that they could see nothing in the Account to be matter of *Hesitation*, except in the last Paragraph: Where Two Things might perhaps be subject to *Cavil*, viz.

I.

† These Gentlemen are said to be *Five* or *Six* in the *Appendix* to the First Part of the *Noble Stand*, 2d Edition. But I am since inform'd there were but Four to whom the Honour belongs of being employ'd in that Service.

1. The Settling the precise and exact Number of those who were to be reckon'd Country Ministers, or not Stated Ministers in or near *London*; who help'd to make up the *Fifty* Non-Subscribers, *March 3.* The Reason why 'twas thought a Cavil might be made about this, by such as might have a Mind to it, was, because in Speaking of *London*, some take a Compass of *Ten Miles* round; others understand it of the *Parishes* within the Weekly Bills of Mortality. Now the Latter being the common way of Speaking of *London*; according to that way, the Minister who drew the Representation, over and over declared himself to Speak: And so, 'twas thought no insuperable Task to Assign Names enough among the *Non Subscribers*, to Warrant the saying, that *near one † Third of the Fifty could not be reckon'd Stated Ministers in or near London.*

2. The next thing that 'twas thought might be matter of Cavil, was, that the Country Ministers among the Non-Subscribers should be said to be *Collected from far to serve the Purposes of those that sent for them.* This was fairly canvass'd, and upon the whole thought much more probable, and easy to Account for, than to perswade the World to believe that so many as appeared on that *Side* in the *Assembly*, should in a Critical Juncture set out much about a Time, from their respective
D Quarters

† Whoever reads the List may be presently satisfied, that this may be said without Scruple, of *more than one Fourth*, which is not so far from *near one Third*, as to be monstrously insufficient to secure the *Calculation* from the Charge of *very Gross Misrepresentation*, if, as to this, no more could be said.

Quarters and Places, so various and distant, and so happily meet to Memorable Purposes, without any Notice or Apprehension of any thing of the matter, before their coming to Town, but all by the purest *Accident* imaginable. However as it could not be said to be absolutely impossible, 'twas *carried*, that as many as *could* believe it to be entirely owing to chance, should be entirely at their Liberty. The Notice of which Publickly signified, 'twas thought might be an Expedient to end the Controversy and make every one Easy.

Upon the whole, the Author of the *Flying Post* freely acquainted the Gentlemen *Advertisers*, that from what he had been Witness to, he was so well satisfied in the Justness of the Grounds on which the Representation Published in his Paper was built, that he could by no means yield to Publish an Advertisement against it, in that *violent Form* they had brought with them. After much ado, they Soften it as much as their Resentment will allow; but even in this Second Form, bind him to an instance of *Injustice* and *Partiality*, and at the same Time to call it *Justice* and *Impartiality*. In equal Compassion to his *Conscience* and *Paper*, he is to *Assure that the farther Remarks Promised to be made shall not be published in his Paper*: And this *Assurance* against a *Promise*, introduc'd with those *Imposed Words*: *This is agreeable to that Justice and Impartiality which this Paper (The Flying Post) will always maintain*. But thus they would give an *Early* and *convincing* Proof of their Singular Charity and Abhorrence of *Persecution*. And who, after this, can call their Pretensions in Question?

Well,

Well, The dreaded *Remarks*, with the Substance of the Account complain'd of, are put into a Pamphlet, under the never to be forgotten Title, *The Noble Stand*. The First Impression of that Pamphlet running off in a few Days; to a *Second Edition* an *Appendix* is added, wherein the Complainers are call'd upon, with the utmost Earnestness, for the sake of the Publick, to make good their Charge of several *Misrepresentations of Fact*; and *Insinuations in that Account*, injurious to many concern'd: With a Promise, upon their making out any *Misrepresentations of Fact*, they should be immediately Corrected: And for *Insinuations*, if they could point to any that were *groundless*, they should be as readily acknowledged: Nothing more being desired than that the State of the Case might appear as it is, in a True and proper Light.

Eager Expectations are hence rais'd, what is next to be thrown at the *Noble Stand*, which make every Day seem Two, during the delay: At length, upon mature deliberation, and Good Advice, instead of obliging the World with what was required, in Pursuit of their own Complaint and Promise; in the *White-Hall Evening Post* of Saturday, April 18. And then in the *Post Boy* the Thursday following, we are put off with a long Advertisement, which, according to the ingenious *Postscript* to the Non-Subscribers *Letter to Exeter*, being Printed and Published, we take for granted is to all whom it may concern; and this upon an Errand of no less Importance, than to let them know that (*if it be thought needful*) in due Time they may expect another. This then must be our next

Entertainment so far as the *Author* of the *Noble Stand* is concern'd.

V. Another Advertisement more Angry against the Author of the *Noble Stand*.

White-Hall Evening Post of
Saturday, April 18. 1719.

“ Some of those Dissenting Ministers whose
“ Names are Published in a late Pamphlet entitled,
“ an *Authentick Account*, &c. think themselves
“ obliged to assure the World, that the reputed
“ Author of a Pamphlet entitled, *The Noble Stand*,
“ was present at our Meetings but one Day;
“ when the Body met Five Days: And that he
“ is one who has despised the Judgment and Ad-
“ vice of the Brethren of his Denomination, up-
“ on a former Occasion: And in what he has
“ now Published, has made very gross Misrepre-
“ sentations of Fact in most Material Circum-
“ stances, not only in the other Days, but the
“ Day in which he was present. This, a parti-
“ cular Representation (if it be thought needful)
“ will make evident from the *Original Minutes*,
“ which remain with the Body, and not with
“ the Part which broke off from them. And the
“ Reasoning also will be consider'd, if the World
“ should take so much Notice of it, as to deserve
“ an Answer.

Now

Now, how unspeakably difficult must it be, to find tolerable *Materials* in the want of *Original Minutes* to fill the *next Head*, to which yet having been just reviewing our *Title Page*, we find our selves obliged to go on, furnished or unfurnished : Every one expects

VI. A Reply to the preceding Advertisement, in several *Remarks*.

As we have but one *Paragraph* to our Share, we must make as much of it as we can, by observing more Minute Remarkables in or about it.

In general we premise, that we take it for no other than a Human Composition, in opposition to *Scriptural* or *Christian*. And as such whatever *Usefulness* it may have for *Instruction* and *Edification*, they have assur'd us in a former Advertisement, that it can be of no Authority as a *Test* of *Truth*, or *Warrant* for *Condemnation* of any Body. No ! If any would make that perverse use of it, 'twould be a Reproach upon the more *Charitable Advertisers*, which they would not be thought in the least to Minister to. Warrants for Condemnation are to be taken only from the *Holy Scripture*, i. e. from Scripture Words or Sense, whereas this Advertisement can't be pretended to be taken from either.

Thus then it begins with suitable *Gravity* " *Some*
" of those *Dissenting Ministers* whose Names are
" Published in a late Pamphlet entitled, an *Authentic Account*, &c.

REMARK.

When a *Single Name* is so unhappy, as to be call'd to the unequal Match of combating a great Body, any little Room for Exception is a Relief: 'Tis therefore of comforting import, that 'tis not said *all*, but *some*. If you ask how many? or who are to be understood? you are refer'd to *all* the Names in the *Authentick Account*; and for present Service, silently invited to read a † True List in the *White-Hall Evening Post*, in the one or other of which you may find 'em if you can. 'Tis enough that among those *venerable Names*, the Persons meant, know their own: And if you are farther inquisitive to know them too, you are to be inform'd that you have by the very Inquiry forfeited the Right to be satisfied, and bespoke a *Denial* as necessary to assert their *Christian Liberty*, in opposition to all *Encroachments* of an *imposing Spirit*, which from asking one Question, if once gratify'd, may after that proceed to another, and by degrees ask something or other about their *Faith*, and if they should Answer in *Scripture Words*, which 'tis known are understood in contrary Senses, you may ask again in what Sense they understand them, and then in Answering they must Speak their Minds, or Speak against them, or double so long till they can do it no longer.

† This *True List* has *Two* short of that Published in the *Authentick Account*, for what Reason is not our present Inquiry.

ger : And then what would follow ! This Humour then is not once to be complied with, as who can tell *where it would Stop*.

Seeing it is thus, all we can learn with certainty is, that among the *Fifty* Ministers who refus'd to declare and Subscribe their Belief of the *Trinity*, *March 3.* or among those who have been call'd to join them since, encreasing the Number to *Seventy* odd, *Some* whose Names, that you may know them the better, are without Distinction recorded with the rest in the *Authentic Account*: Some, *i. e.* *Two* at least, think themselves obliged to assure the World as follows.

I. That the Pamphlet entitled the *Noble Stand*, is reputed to have an Author.

Granted ; to avoid unnecessary Debate, and because fairly implied.

II. " That the reputed Author of the said
" Pamphlet was present at our Meetings but *one*
" Day, when the *Body* met *Five Days*.

Here let us proceed by Steps.

(1.) He was present at our Meetings but *one Day*: If that be granted, then at other Days when he was not present or not with them, he must needs be absent or somewhere else. This also is clear.

(2.) When the *Body* met *Five Days* : 'Tis ask'd what *Body* ? If this be meant of the General *Body*

dy of the Ministers before the Separation ; none of the Subscribers can remember any more than *Three Days* of such Meetings, and desire any Body to reckon.

The *First General Meeting* was *February 19.*

The *Second, February 24.*

The *Third, March 3.* At this Meeting the Author was first present, and on this Day the Separation was made of the *Subscribing Ministers* from the *Non-Subscribers* : Nor have they *Met* together in one Body since, but each *Division* by themselves. If therefore they Speak of *Five General Meetings* before the Separation, the Writer of the Minutes that could give them such an Account, must Correct his *Spectacles*, having multiply'd these Meetings to near one half more than they were. And in Case he is equally out in other Matters, his Minutes may be call'd *Original* indeed, but little to be trusted as *Authentick* or true.

If they Speak of Days of Meeting of the *Non-Subscribers* after the Separation ; their Meetings may be *Five* or *Ten* as they please to make them. What is that to the Author of the *Noble Stand*? who meddles no farther with what they did in these Meetings, than they themselves have thought fit to Publish. From *March 3.* the said Author was at all the Meetings of the *Subscribing Ministers*, and hereby thanks the *Non-Subscribers* for doing him the Honour to tell the World, that after the Separation he was not *at all* with them : But 'tis an Honour he has in common with the Rest
of

of his Brethren, who made and Subscrib'd a Declaration of their Faith in the Doctrine of the Blessed Trinity, as reveal'd in the Holy Scriptures; of whom, as far he has heard, only Three or Four were present at any of the Separate Meetings of the other Side.

They go on and add as to this Inflexible Author of the *Noble Stand*, " That he is one who has despised the Judgement and Advice of the Brethren of his Denomination upon a Former Occasion. "

REMARK.

I. Why, by Departing from their Temper, should they against their Wills, Proclaim the Strength of the *Noble Stand*, and their own Irrability effectually to Answer it. If they had nothing to say to the *Argument*, why should they do it the Honour to tell the World so? By opening their inward *Fret* at reading it *themselves*, and their hearty *Fear* that it should be read by *others*, and therefore stoop to the Vilest way of trying to divert them by shewing their Goodwill to say something Spiteful of the Person by whom the Mortifying Pamphlet is Written.

II. Abating a *Bad Word* chosen to express and serve a worse Design; what is here said of the Author of the *Noble Stand*, but what he has in the present Juncture, particular Reason to review with great Thankfulness to God, and abundant satisfaction in his own Mind.

E

The

The Occasion refer'd to, is suppos'd to be his dismissing one from being his Assistant, with whose *Doctrine*, to say no more, he was not satisfied. If therein he follow'd his own Judgement upon sufficient Experience, and prefer'd it as to his own *Conduct* and *Pulpit*, whom he should like or not like to let into it, before the *Judgement* or *Advice* of any other; 'tis but supposing he thought himself in the Right, and Acted accordingly, and what of all this. If they think it worth while to tell the World, that there was an *Instance* wherein he might not have the concurrent Judgement of the Brethren of his *Denomination*, as what might sound to his Disadvantage; 'tis hop'd he may be allow'd, without offence, to Congratulate himself upon the *Honour* of having the *Approbation* and *Thanks* of his Brethren of *several Denominations*, among the Subscribing-Ministers, for Writing the Pamphlet entitled, *The Noble Stand*. And so let both instances be left upon Record together.

As to the *Advertisers*; if Dissenting from the Judgement and Advice of Brethren, must be call'd *despising* 'em, they know what Name to give to their refusal, to join with their Brethren in making and Subscribing a Declaration of their Faith. Whether in that Refusal they would be thought to despise the Judgement and Advice of the Subscribing Ministers is left to themselves,, the *Writer* of the *Noble Stand* pities the Cause that needs to be supported by such Scandalous meanness, as he is here examining, and despises the Malice that stoops to use it.

Next

Next we are Entertained with more Generals :
 “ And in what he has now Publish’d, has made very
 “ Gross Misrepresentations of Fact, in most
 “ material Circumstances, not only on the other
 “ Days, but the Day in which he was present. ”

R E M A R K.

They are again Challeng’d to prove it ; with a Promise upon sufficient Evidence to remove the Ground of their Complaint, or leave them to bear their own Shame.

Advertisement.

“ This, a Particular Representation (if it be
 “ thought needful) will make Evident from the
 “ *Original Minutes*, which remain with the Body,
 “ and not with the Part which broke off from
 “ them, ”

R E M A R K.

I. “ This a Particular Representation will make
 “ evident. ” No doubt it will if it can ; and would before now, had there been such *Gross* and monstrous Scope. But when may we expect it, and from whom, and upon what Ground ?

II. (If this be thought needful) this is a Saving Parenthesis, making the Grant Conditional, and
 E 2 leaving

leaving us uncertain. Our Business then is to Wait. In the mean Time what Pity is it, that Gross *Misrepresentations* of Fact, in most *Material Circumstances* of *Five Days* in *Three* should be Suffer'd to go abroad without Remedy.

III. The Original Minutes for this Remain with the *Body*. " It may be so : i. e. with some *Body* or other, who doubts it ? What Valuable Things are *Original Minutes*, or at least the Sound of 'em as Serving to Amuse. The Original Days of General Meeting were, as has been said *February 19* and *24*. In these Two Days of Meeting, the Writer of the *Noble Stand*, tho' a Summons was both Times brought him, could not attend, nor did he need, to be able to Write what he has Publish'd concerning 'em. All that he has said of these Days, is, that *February 19*. was the First General Meeting, which *if they desire to secure the Evidence arising from Consequences*, plainly implies that this *First* Meeting was *before* a *Second*, which was after. That this *Second* General Meeting was *February 24*. In which Day the Ministers went into the First and Famous Division, upon the Question, Whether in some Part of the Advices to be sent to *Exeter* ; there should be Inserted a Declaration of Frith in the *Holy Trinity*. That it was carried in the Negative 57 to 5. Which gave a Majority of 4. to that Side. And what *Long Roll* of *Minutes* is needful to so *Short* an Account.

If as to this, Peculiar Stress is to be laid on *Original Minutes* ; all Minutes that were taken upon the Place at the same Time may so far be said to be equally *Original* and every one present was at Liberty

berty to take *Minutes* one as much as another.
 If *One* Wrote under the Notion of Clerk for the
 First Two Days. I am little concern'd in the In-
 quiry, which yet I am allow'd by several of the
 Subscribing Ministers to hint, *viz.* Whether he
 was appointed to that Office by a *Formal Choice*
 either of these Two Days, Because they can't
 with *Certainty* remember, so as to be able to Attest
 it. However, many of the Subscribing Ministers,
 were so little Satisfied with some things he *Wrote*.
 That 'twas from hence a Motion was made *March*
 3. That there might be *Two* appointed to Write,
 which was accordingly done, One of these is
 with the Subscribing Ministers. The other with
 the *Non Subscribers*. This was done, when the
 Writer of the *Noble Stand* was present, he has
 been present in every Publick Meeting of the
 Subscribers since : He has over and over seen and
 heard these *Original Minutes* of *their own Clerk*.
 So that from *March* the 3 Inclusive he is not in the
 Least Pain upon the Head of *Original Minutes*, or
 the *Equivocal Cry* of being present but *One Day*,
 because not with them after that Day of Separ-
 ation, the *Collusion* of which deserves contempt.
 And as for *Minutes* of the Two Days before the se-
 paration in which he was not at the *General Meetings*,
 he nevertheless can assure his opposers, that he
 both heard and saw *Minutes* of both those Days
 taken by his Brethren who were there, whose Abi-
 lity and Faithfulness he has no Reason to Question,
 so that he had all the Materials for what he has
 said, that he could want or desire : And upon the
 whole, has Reason to Suspect that the Advertis-
 ers themselves, in the *Charge* of *Gross Misrepre-*
sentations of Fact in most Material Circumstances,
 in the Pamphlet Entitled the *Noble Stand*, did
 E 3 not,

not, in good earnest * believe themselves : But something was necessary to be said to raise a Clamour, to check the Run of a *Pamphlet* which they could not bear, tho' their discover'd Rage against it, makes it Run the more.

IV. There need only a Word more to be said to what is so often mention'd with Nauseous Affectation, Namely, that they are the *Body* with which the so called *Original Minutes* remain, and not with the part which broke off from them.

If *Fifty* which was the Number of the Non-Subscribers in the Day of Separation, must needs be more than *Sixty*, let them please themselves in Speaking their own way : Only let it be remember'd, that the *Sixty* were that Part, be it more or less, who were not afraid or ashamed to make and Subscribe an Open and Undisguised Declaration of their Faith in the Fundamental Doctrine of the Blessed Trinity : The Truth endeavour'd to be undermin'd by some, and with so much Violence oppos'd, Blasphem'd, and run down by others : And with whatever Reproaches they are loaded for this, by Shoals of Nameless Pamphlets, pour'd out by Clubs of *Free-thinkers*, *Socinians*, *Arians*, *Deists*, &c. who, 'tis plain, all Write on the Side of the Non-Subscribers : However revil'd and abus'd in this way, by such as shew themselves some of the most Corrupt of Men, they are thereby more and more confirm'd that the Cause in which they are engaged, and for which they resolve by

* To this a *Tale* belongs that may in Time be told, When the Terrible Answer threatned shall make it Proper.

by Grace to go on to make a *Stand*, is the Cause of God : Which therefore they doubt not will Live, and in the Issue Gloriously Triumph over all Opposition.

The Advertisement so far as it concerns the Pamphlet entitled, *The Noble Stand*, thus winds up, " And the Reasoning also will be consider'd, " if the World should take so much Notice of it, " as to deserve an Answer. "

R E M A R K.

I. What greater Notice could the World well take of it than it has done, and is still doing, to which such Advertisers are aggriev'd Witnesses, and yet help to promote it.

II. Whenever the Reasoning Part shall be thought to deserve an Answer, I only desire that it may be by Reasoning again, and that the Author would please to put his Name to it, as the Writer of the *Noble Stand* has now done to his : Who would be glad of an opportunity calmly to discuss this important Question, *Whether Doctrines only to be known by Revelation, are to be Stated in the Words of Revelation only.*

"Till there be occasion for this, you will I doubt not be glad to have your Eye and Thoughts call'd off from railing Advertisements, to be more agreeably Entertain'd with what was promised for a close of our Present Letter, relating to the Argument of the *Noble Stand*.

The

The Judgement of Dr. *Stillingfleet*, late Bishop of *Worcester*, of the Unreasonableness of that Pretence, viz. *That whatever is not read in Scripture is not to be held an Article of Faith.*

† Whether, *whatever is not read in Scripture, is not to be held an Article of Faith.*

“ It will seem a very needless Labour to all
 “ Considering Persons to go about the exposing and
 “ baffling so unreasonable and ill-grounded a Pre-
 “ tence : *That whatever is not read in Scripture, is*
 “ *not to be held an Article of Faith.*

“ There be some Propositions so equivalent to
 “ others, that they are but the same thing said in
 “ several Words ; and these though not read in
 “ Scripture, yet are contained in it since where-
 “ soever the one is read, the other must ne-
 “ cessarily be understood. Other propositions
 “ there are, which are a Necessary Result either
 “ from

† *Vid.* A Conference at London. April 3 1676 between Dr. *Stillingfleet*, &c. and *Edward Coleman* and some others of the Church of Rome.

" from two Places of Scripture which joined toge-
 " ther yield a third as a Necessary Issue; accor-
 " ding to that Eternal Rule of Reason and Natural
 " Logick, *that wherever Two things agree in any*
 " *Third, they must also agree among themselves.*
 " There be also other Propositions that arise out
 " of one Single Place of Scripture, by a Natural
 " Deduction: as if Jesus Christ be proved from
 " any Place of Scripture, the Creator of the World:
 " or that he is to be Worshipped with the same Ado-
 " ration that is due to the great God, then it neces-
 " sarily follows, that he is the Great God; because
 " he does the Works, and receives the Worship of
 " the Great God.

The great Plea for this Pretence, that
what ever is not read in Scripture, that
is, in exprefs Words, is not to be held
as an Article of Faith, is this.

" In the Principles of Protestants the Scriptures
 " are the Rule by which all Controversies must be
 " Judg'd, Protestants having no certain way to direct
 " them in the Exposition of the Scriptures, neither
 " Tradition nor the Definition of the Church: Either
 " they must pretend they are Infallible in their De-
 " ductions, or we have no Reason to make any Ac-
 " count of them as being Fallible and Uncertain; and
 " so they can never Secure us from Error, nor be a Just
 " Ground to found our Faith of any Proposition, so
 " proved upon: Therefore no Proposition, so proved
 " can be acknowledg'd an Article of Faith.

" If there be any Strength in this Plea, it will
 " conclude as forcibly against our Submitting to
 F the

“ the Words of Scripture : Since all Words, how for-
 “ mal soever are capable of Several Expositions. Ei-
 “ ther they are to be understood literally or figura-
 “ tively : Either they are to be understood possi-
 “ tively or interrogatively: with a great many other
 “ varieties, of which all Expressions are capable. Seeing
 “ then every Place is Capable of Several Meanings,
 “ if the foregoing Argument against Scripture Con-
 “ sequences has any Force, except we be *Infallibly*
 “ *sure*, which is the True Meaning of Scripture
 “ Expressions, we ought by the same Parity of
 “ Reason to make no Account of the most express
 “ and Formal Words of Scripture. From hence
 “ it is apparent that what Noise soever these Men
 “ make who call for Express Words of Scripture,
 “ in Stating Articles of Faith, if they be true to
 “ their own Argument, they will as little Submit
 “ to Scripture Expressions, as to Scripture De-
 “ ductions. Since they have the same Reason to
 “ Question the true Meaning of a Place, as they
 “ have to Question, an Inference and Deduction
 “ from it. And this alone may serve to satisfy e-
 “ very Body that this is a Trick, under which
 “ there lies no fair Dealing.

“ But to Answer the Argument to common sa-
 “ tisfaction. 'Tis certain the Soul is a Reasonable
 “ Being, and that the chief Faculty of the Soul,
 “ is to discern the Connexion of one thing with
 “ another, and to draw out such Inferences as flow
 “ from that Connexion. Now, though we are
 “ liable to Mistakes both in our Judgements and
 “ Inferences, yet if we apply the Faculties which
 “ God hath given us, with due Care and Applica-
 “ tion, looking up to our Heavenly Father,
 “ through Jesus Christ, upon the Encouragement
 “ ment of his Promise, for the illumination and
 teaching

" teaching of his Blessed Spirit, whose Office and
 " Work is to lead into all necessary and saving
 " Truth. In this way we may with certainty
 " and satisfaction, acquiesce in the result of such
 " Reasoning under Divine Direction. Otherwise,
 " in the Best use of the Faculties which God hath
 " given us, waiting upon him according to his
 " Direction, in a Dependence upon his Influence
 " and Blessing, we should be still expos'd to de-
 " structive Falacies and Errors, this would necessarily
 " reflect on God himself, in making us of such a
 " Nature as could never be reasonably assured even
 " of things of the greatest Importance, and Es-
 " sential and Necessary to our Safety and Blessedness.

" It must therefore be acknowledg'd, that when
 " our Minds are prepared in the use of appointed
 " Means to consider of Divine Matters of the
 " greatest and necessary Importance, there must
 " be some way of coming to a certainty: And tho'
 " we can't pretend to be Infallible, so as to be a-
 " bove all Possibility of Mistake, yet we may be
 " well assured that such Connexions and Inferences
 " as appear Certain to us, are certain and Infalli-
 " bly true in themselves. If this be not acknow-
 " ledg'd, then all our Obligation to believe any
 " thing in Religion will vanquish, as things
 " we can have no certainty about; and by Con-
 " sequence are not Oblig'd to yield to them. We
 " must either Receive with a firm Perswasion what
 " our Souls present to us as uncontrollably true, or
 " else we have no Reason to believe there is a God,
 " or to be Christians.

" If it be acknowledg'd there is Cause in some
 " Cases for us to be determin'd by the clear Evi-
 " dence of Reason in its Judgments and Inferences;
 " then we have this Truth gained, that our Rea-

" sons are capable of making true and certain In-
 " ferences, and that we have good Cause to be de-
 " termin'd in our Belief of these; And therefore
 " Inferences from Scripture ought to direct our
 " Belief. Nor can any thing be pretended against
 " this, but what must at the same Time, over-
 " throw all Knowledge and Faith, and turn us
 " Sceptical to Every Thing.

" The end and use of Speech and Writing, is
 " to make known our Thoughts to others. Now
 " every Man that Speaks Pertinently, as he de-
 " signs to be understood, so he chooses such expressi-
 " ons and Arguments as are most proper in order
 " to it and the clearer he speaks so much the better.
 " Hearers also must pass a Judgement on what they
 " hear and apprehend of Importance. Now the chief
 " Rule of making a true Judgment, is to see what
 " Consequences certainly follow on what is laid be-
 " fore us.

" No Man says every thing that can be thought
 " or said to any Point, but only such Things as
 " may be the Seeds of further Enquiry and Know-
 " ledge in the Minds of those to whom he Speaks:
 " And when any thing of great Importance is
 " Spoken, all Men do naturally consider what
 " Inferences arise out of what is said by a Neces-
 " sary Connexion; and if these Deductions be
 " made with due Care, they are of the same Force,
 " and must be as true as that from which they are
 " drawn.

" These being some of the Laws of Converse,
 " which every Man of Common Sense must know
 " to be true: Can any Man think that when
 " God was revealing, by Men Inspired, his
 " Counsels to Mankind, in matters that concern'd

their

“ their Eternal Happiness, he would do it in any
 “ other way, than any Honest Man Speaks to a-
 “ nother, that is, plainly and distinctly.

“ When therefore we apply and use our Facul-
 “ ties aright, joining with an unprejudic'd Desire
 “ and Search for Truth, Earnest Prayers that
 “ God by his Grace may so open our Understand-
 “ ings and present Divine Truths to them, that
 “ we may believe and follow them; we may con-
 “ clude, both from the Nature of our Souls, and
 “ from the Design and End of Divine Revelation,
 “ we may find out the Truth with Certainty and
 “ Satisfaction.

“ 'Tis asked by way of Objection against this.
 “ How comes it then, that there are so many Er-
 “ rors and Divisions *among Christians*? Especially
 “ *those that pretend the greatest acquaintance with*
 “ *the Scriptures*?

“ To this the Answer is obvious. How free
 “ and General is the Offer of Grace in the Gospel,
 “ to lead Men to Holiness, and who can doubt
 “ the sufficiency of that Grace, to make Men
 “ perfect in every good Word and Work. Not-
 “ withstanding which, none can deny the abound-
 “ ing of Sin and Vice in the World. If then
 “ the abounding of Error be alledg'd to prove
 “ that the Gospel does not offer certain ways to
 “ preserve us from it; the abounding of Sin
 “ might be also Pleaded in Proof that there are
 “ no certain ways in the Gospel to avoid it.
 “ Wherefore as the Sins in which Men generally
 “ Live leave no imputation on the Gospel, as in-
 “ sufficient to Holiness; so neither do the many
 “ Heresies and Schisms among Christians, prove
 “ that

“ that the Gospel offers no certain ways of attaining the Knowledge of all Necessary Truth.

“ There is nothing more sure, than that the Scriptures offer us as certain ways of attaining the Knowledge of what is necessary to Salvation, as of doing the Will of God : But as the Depravation of our Natures makes us neglect the Helps towards an Holy Life ; so this together with external Temptations, makes us either not to discern Divine Truth, or not to embrace it. Error and Sin are Twins of the same Parents.

“ Man is to Search after Saving Knowledge, as a Rational Being ; and so must make Judgements upon it, and draw Consequences from it ; in which he has the same Reason to be assured, as he has to know the true meaning of Scripture. As therefore he has very good Reason to reject any meaning of a Place of Scripture, from which by a Necessary Consequence great Absurdities and Impossibilities must follow : So also he is to gather such Inferences as flow from a Necessary Connexion with the true meaning of any Place of Scripture.

“ This is a Thing that carries so much Evidence with it, that it seems one of the first Principles and Foundations of all Reasoning : No Proposition can appear to us to be true, but we must also Assent to every other Deduction that is drawn out of it by a certain Inference. If then we can certainly know the true meaning of any place of Scripture, we may, and ought to draw all such Conclusions as follow it with a clear and just Consequence : And if we clearly apprehend the Consequences of any Proposition, we can no more doubt of the Truth of the Consequence, than of the Proposition from whence

“ it

“ it sprung : For if I see the Air full of clear
 “ Daylight, I must certainly conclude the Sun is
 “ risen : And I have the same Assurance about the
 “ one that I have about the other.

“ This matter may be set beyond all Dispute, by
 “ considering the use which we find our Saviour
 “ and the Apostles made of the Old Testament,
 “ which plainly Justifies Scripture Consequences,
 “ and Condemns this Appeal to formal and express
 “ Words of Scripture.

“ I am not Ignorant of the Objection, against
 “ arguing from such Presidents. Namely, That
 “ they were Persons Extraordinary. and Infallible
 “ in their Expositions and Reasonings : Whereas
 “ our Understandings are dark, and disorder'd,
 “ and so ought not to pretend to argue as they did.

“ In Answer to this 'tis to be observ'd, that
 “ when any Person Divinely Assisted, has suffi-
 “ ciently prov'd his Inspiration, and upon that
 “ Foot declares any thing in the Name of God, we
 “ are bound to Submit to it. Or if such a Person
 “ by that same Authority offers any Exposition
 “ of Scripture, he is to be believ'd without far-
 “ ther dispute. But when an inspired Person ar-
 “ gues with any, who does not acknowledge his
 “ Inspiration, but is inquiring into it, not being
 “ yet satisfied about it. In that Case any Argu-
 “ ment he offers is to be examin'd by the Force
 “ that is in it, and not by the Authority of him
 “ that uses it. For his Authority being the thing
 “ questioned, if he offers an Argument from any
 “ thing already agreed to, and the Argument be
 “ not Good, it is so far from being the better by the
 “ Authority of him that useth; that it rather
 “ gives just Ground to lessen or suspect his Autho-
 “ rity, who understands a Consequence so ill, as
 “ to use a bad Argument to support it by.

Our

“ Our Saviour proves the Doctrine of the Resurrection against
 “ the * *Sadduces*, not by producing Scripture Words expressly
 “ asserting that Doctrine, but by Scripture Consequence, draw-
 “ ing it from that † Text, *I am the God of Abraham, the God*
 “ *of Isaac, and the God of Jacob*: As God is not the God of the
 “ Dead, but of the Living, therefore *Abraham, Isaac, and Ja-*
 “ *cob*, did Live unto God; they did so as to their *Souls*, which
 “ are hereby proved to be *distinct* from their Bodies, and capable
 “ of Living after their Separation from their Bodies which was
 “ the chief point in Controversy; that the Souls of such as Stood
 “ in a special Relation to God, after Death were in a Life
 “ Happiness; that therefore there should be a Resurrection of
 “ their *Bodies*, as God is not the God of a *Part* only, but of
 “ their *whole Persons*, and would make them Happy in Soul and
 “ Body; that if *Abraham, Isaac, and Jacob* rise again, so shall
 “ other Men, to whom also the most high is Peculiarly related
 “ as their God: And if the righteous rise again, so shall the
 “ Wicked, and therefore there shall be a Resurrection of the Just
 “ and Unjust.

“ In such a way as this, our Saviour proves a *Fundamental*
 “ Article of Faith. Now had the *Present Celebrated Principle*
 “ been of any Force, that we must only Submit to express Words
 “ of Scripture, without being equally Obligated by Scripture Con-
 “ sequence, then certainly our Saviour performed Nothing in
 “ that Argument: For the *Sadduces* might have told him, they
 “ appealed to the Express Words of Scripture. But they under-
 “ stood not these refined Arts, but Submitting to the Evident
 “ Force of Scripture Consequence, were put to Silence, and the
 “ *Multitude were Astonished at his Doctrine*.

“ The Apostles afterwards in obvious Instances took the same
 “ way: Proving by Consequences drawn from Scripture the greatest
 “ and most important Articles of Faith, and herein we Judge
 “ we may with great Satisfaction follow their Example: How
 “ much soever now cry'd down.

What sort of Men they follow who now joyn in that Cry, we
 may sometime or other have Occasion to shew.

In the mean time, I beg your Pardon for the Length of this Let-
 ter in the former Parts, to relieve the Tedioufness of which I
 thought it necessary to make it a Little Longer by the Addition
 of some better Thoughts and Words, than my *own*: here therefore,
 at present I break off, and rest.

Your Humble Servant

The Writer of the *Noble Stand*
Daniel Wilcox.

* *Mat.* 21. 31, 32. † *Exod.* 3. 6.

FINIS.